

THE LATTER-DAY 'SAINTS' MILLENNIAL STAR.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets.....The Lord God has spoken, who can but prophesy?"—AMOS.

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Saturday, November 28. 1863.

Price One Penny.

MINUTES OF A CONFERENCE

HELD IN FAVERSHAM, KENT, ON SUNDAY, OCTOBER 18TH, 1863.

Present on the Stand—President George Q. Cannon, of the Twelve Apostles, Elder Richard Bentley, President of the London District, Elder William Sanders, President of the Kent Conference, and John South, Thomas S. Priday and Ensign Israel Stocking, Travelling Elders.

Conference was opened at 10.30 a.m. by singing. Prayer by Elder Sanders.

After singing again, Elder Sanders rose and said—That with pleasure he met the Saints in the capacity of a Conference, and he believed that all present would have cause with him to rejoice in again having the privilege of hearing from Presidents Cannon and Bentley. He was glad of having a knowledge of the truth, and also a standing in the Church and kingdom of God, as this Gospel not only promised a future, but also gave a present salvation. He was proud to be connected with so good a people as he found in the Kent Conference, and ever had a pleasure in his labors amongst them. Since the Conference in April last, the Saints had increased in faith and in the knowledge of God. The Gospel they had embraced was a

Gospel of purity, virtue and holiness, and was calculated to impart peace, happiness and joy both in time and in eternity; and, under the influence of the Holy Spirit, they would be enabled to overcome all evil and lay aside everything that would lead astray, and would be prepared to meet those judgments that were coming upon the earth. He concluded by exhorting the Saints to concentrate their minds and thoughts, that in the worship of God throughout the day they might be benefited and blessed by the instructions which would be given, and that they would treasure them up in their hearts, that they might be able to put them into practice. He then called upon the Elders to represent their Branches and Districts.

Elder Court, representing the Faversham Branch, said he rejoiced in the Gospel of peace and salvation, and in the knowledge of God who had created all things. Hoped that all who had covenanted with God would live their religion, not only to-day, but every day. The Branch he represented as progressing and striving not to be

behind in the duties and requirements of the Church.

Elder Smithen felt a pleasure in representing the Dover Branch, and although few in number, the Saints were willing to do as they were told. The people around had been warned by out-door preaching, but were slow to believe the message delivered unto them. The members of the Branch were scattered, but most of them had been visited by him, they felt well, and he felt glad in his labors amongst them.

Elder Allsworth representing the Canterbury Branch, said he was glad to meet with the Saints, and rejoiced with them in that knowledge of God which they had obtained through obedience to the Gospel of Jesus Christ. The Saints over whom he presided were a good people, willing to do what is required of them by the servants of God. Some out-door preaching had been done by them, and they were endeavoring to fulfil their duty in the rolling on of the Work of God.

Elder Barnes, in representing the Brede Branch, said it had increased, many who had formerly gone out of the Church having now come in again, and, as a Branch, the Saints were willing and desirous to lend a hand in the rolling on of the purposes of God.

Elder Goodsell, representing the Speldhurst Branch, said that although he had been absent from the Branch some time, yet he had not been alone, for the Spirit of God had been with him, and he had endeavored to spread the truth where he lived. He wanted to do right, that he might have the approbation of God and his brethren. Since he had been at Speldhurst a Branch had been organized there of seven members, and strangers constantly attended their meetings. No out-door preaching had been done by him, for doors were thrown open and he had preached in houses, the inmates of one of which had come into the Church. Although there were tracts freely circulated against the Saints, yet the Work had not been impeded there. God had promised his Work should roll on, and all the

efforts of the wicked and hell combined would not be able to stay it.

Elder Cooke, in representing the Chatham Branch, said it was in a scattered condition, the Saints living a distance off, and consequently could not attend the meetings as often as he or they wished. His desire was to be humble and teachable in all things, and that those over whom he was placed might be actuated by the same spirit.

Elder Simons was happy to represent the few Saints at Milton, and with them felt a pleasure in doing anything for the advancement of the purposes of God.

Elder South, in representing his district, said his labors had not been confined to his own district, as he had accompanied Elders Friday and Stocking through their districts on entering upon their fields of labor, and he had rejoiced in his visits among the Saints. They were a good people, and were increasing in a knowledge of the good things of God. In Brighton, Milton and other places, he had lifted up his voice and warned the people of the judgments of God coming upon the earth. The Gospel of Jesus opened up our minds, and by its spirit, light and intelligence beamed upon us. The knowledge and ability God gave us should be used in the building up of his kingdom.

Elder Friday, in representing the Sussex district, said he had not travelled long, yet he rejoiced in the position in which God had been pleased to place him, was proud of the Branches he represented, and happy in his labors amongst the Saints. Six months ago he did not think of being a Travelling Elder—he was about to leave this land to go home to Zion; but the servants of God thought otherwise, and had called him to his present position. It behoved him and all the Saints to be watchful and prayerful, and obedient in all things.

Elder Stocking said the Saints comprising the Branches of his district were, with him, desirous of doing those things that were pleasing to the servants of God and to their heavenly Father. He rejoiced to go forth in his calling and preach the Gospel to the nations of the earth, and was

striving with the Saints to do all he could to forward the Work of God, and concluded by exhorting the Saints to so continue faithful until they had obtained a complete and full salvation.

President Cannon then arose and said,—Although a great advancement had been made manifest in the Saints generally, yet they must not come to the conclusion that there was no more improvement necessary. The best, happiest and the safest time for the Saints was when they had improved so much as to know that they knew but very little—they would then be in a position to realize the infinitude of knowledge that there was still to be attained; said a vast improvement in the Saints had taken place all throughout the Mission. The way for the Saints had been kept open, and although war and bloodshed was taking place in America, yet the emigration had passed safely through, and they might attribute it to the faith and prayers of the servants of God, both here and in Zion, and there was a possibility, that by continual faith and prayers, the way might be kept open for some time to come, for by a continuous exertion on our part in the right direction, we have a claim upon the blessings of God; and although all should strive to get away as soon as possible, the Lord has so overruled it that all did not get away at the same time, as it is necessary that some should stay that the Work might continue to roll on in these lands; therefore none should feel discouraged, for if they were not able to go one year, there was another year coming for them to get away, and by staying in these lands a little longer, it might be beneficial to some in giving them such a disgust of Babylon, that when they got out of it they would be glad to keep out, and not go astray as many had done who had left these lands and gone up to Zion. He concluded by showing how all the labors of the Saints in Zion, morally, physically, temporally and spiritually, had a tendency to the building up of the Zion of the last days, and in the establishment of the kingdom of God upon the earth.

After singing the meeting was ad-

journed till 2 p.m. Dismissed with prayer by Elder Bentley.

2 p.m. After the opening services, sacrament was administered, and Elder Sanders then read the Statistical and Financial Report for the half-year, and Elder Bently moved the acceptance of the same, which was unanimously carried.

Elder Bentley then said—He was glad to meet with the Saints, and to be able with them to worship God in the most acceptable manner. He rejoiced to hear the Elders bear a testimony to the truth of the Work in which they were engaged. It is not by our preaching alone that people would be convinced of the truthfulness of the Work of God, but it is necessary that we should practice those principles of righteousness that we teach, in order to give weight to the testimony we bear. Precept and example must go together, as only one act of sin and transgression, on the part of an Elder, might be the means of keeping honest souls out of the kingdom of God. He rejoiced in the plainness of the revelations of God in these days, as they perfectly agreed with the simplicity and plainness of the Gospel and with revelation of former days, so much so that the nations of the earth will have no right to say the Gospel is so hard that they cannot understand it, for it is so plain "that a wayfaring man, though a fool, need not err therein," and it is calculated to restore man from the low and degraded position into which he has fallen, to that position before God his Father which will enable him to obtain all the blessings which the Lord has promised, and which he has in store for his children. It was for the enjoyment of these blessings we have a being upon the earth, and as it was through disobedience that sin, death and all the evils incident to the children of men came upon the earth, it would be through the principle of obedience that joy, peace and happiness would be restored and enjoyed, while the earth would be brought back to its primeval beauty as it was in the beginning. The joys of the children of the world are transient—many plans and systems are devised

by them in seeking after true happiness which they desire to obtain, but cannot lay hold of, and they know not the peace and joy that those who, through practicing the revealed will of God, through his servants, have obtained. We are liable at times to forget what we are, and that God is our Father and that we are his children, and that he is striving to bring about those things which would bless us here and bring us back into his presence hereafter. We should, therefore, endeavor to understand all that He requires at our hands; and it is not sufficient to know that Jesus is the Savior, but we must do that which he commands, by obeying the laws of his Gospel. The earth has to be prepared for the kingdom of God, which must be built up by his people, and its blessings will accrue unto those who are faithful, when the usurper is hurled out and the legitimate heir claims possession of his kingdom. The Gospel of the kingdom has to be preached to every nation, tongue and people, and it is obligatory upon us to do the work, as the reward will be ours—a great work has to be done, and it is necessary if we would have salvation we must be improving every moment. The things spoken of by the Prophets who have lived and are living, are coming to pass, and the nations and people who reject the message of salvation delivered to them through the servants of God, will have to drink of the cup of bitterness prepared for them. He was glad to see so many together, to see them renew their covenant by partaking of the sacrament, for in so doing they were greatly blessed; and if the blessings to be obtained thereby were really appreciated, we should let nothing obstruct us in obtaining them. There must be a continual striving with the Adversary of souls—we should not give way, for it is not to those who run well for a time, and then give way, but to those who endure to the end the prize will be given; and we should fight manfully to obtain it, for salvation must be received in the way the Lord has appointed, and the same plan will be necessary, and the same requirements will have to be obeyed by the human family while there is

one soul to be saved. Let us, therefore, all live and strive to obtain the salvation which the Lord offers, and in his own appointed way.

President Cannon then rose and said,—That although the principles of the Gospel were being constantly placed before the Saints, yet there was a continual freshness in them; and when spoken under the influence of the Holy Spirit, new ideas were revealed, in which new light was given unto the servants and Saints of God. It is because of mankind's ignorance of the designs of God in regard to themselves, that the Lord has called his servants and sent them forth to preach the simple principles of the Gospel, that through their obedience thereto they might be led from step to step, until they came to a knowledge of God and have all their ignorance dissipated. Said how many there were who, after serving God to the best of their ability for a great number of years, have heard a servant of God preach with authority, and have yielded in obedience to the Gospel as he taught it unto them, (though he might be an illiterate man,) and received that satisfaction and knowledge of God to which before they had been strangers. He then showed the justice of God in rewarding his children, that all would be rewarded according to their work, and that the effects of the truth was not equal upon all, beautifully illustrating the three glories, and showed the difference in the three classes of individuals that would attain to the same. It was not the revelation of truth alone that would bring down heaven upon the earth, but by the application of that truth and knowledge which are being revealed. The Gospel teaches us how to eat, drink, sleep and live, so as to be happy, and would enable us to live throughout eternity, when we should enjoy that society for which we are fitted, whether of God or of angels. He wanted to see us all in the presence of God, to get in the presence of and enjoy the society of the Patriarchs of old, of Jesus the Son of God, Joseph, Hyrum and all the good and great men who have ever lived. But to have this glory granted unto us, we must be obedient to every law and obey every

ordinance which they obeyed. Those who strive to do their best, and are continually endeavoring to save mankind, are and will be blessed by the Lord, while those who do not will pass away. There is a God who takes cognizance of all things; and although there may be some of the Saints whose worth may be unknown to the President of the Mission or the District President, and perhaps their faithfulness and all their good qualities may not be fully known by their Conference President, or the Travelling Elder, or even by their Branch President, yet the Lord knows how faithful they are, and how often they pray to him, and they are and will be noticed and blessed by him. The Work of God is a lovely and a perfect one, and though man may, and many have proved defective, yet the Work itself is perfectly adapted for the salvation of the children of men.

The Authorities of the Church were presented in the usual manner, who were unanimously sustained by the Saints.

After singing, the meeting was dismissed by Elder Sanders, and adjourned till 6 p.m.

The evening meeting commenced by singing, and prayer by Elder Stocking.

President Cannon then addressed the meeting,—He said he desired the united faith and prayers of the Saints. Although the testimony of a man who had a knowledge of the great Work of God filled the bosom of the Saints with joy, yet it was the revelations of the Spirit to themselves which convinced and gave that satisfaction and inward testimony which was not understood or realized by any other people. Sometimes statements were made and publications issued in opposition to this Work, and in a few cases it had been necessary for the Authorities of the Church to reply to them, and expose their fallacy to the Saints; but this course was generally unnecessary, for the Saints were enabled to judge of their truth or falsity by the revelations of the Spirit which they received. It is the Spirit of revelation that leads the Saints, and its operation upon those who freely receive it is surprising. That portion

of Divinity which is possessed by men is wonderfully quickened in them, and they evince a wisdom, after they become obedient to the truth, which they never before possessed. The eternal principles of truth taught by the servants of God, and thus confirmed by the Spirit, will exalt and prepare the children of men for an inheritance in the kingdom of God. The world loves not the truth; and although they have had thirty years testimony in reference to this Work, yet they do not realize that God is guiding, planning and controlling the establishment and the rolling forth of this, his latter-day kingdom. There was a time when the people said, if they could but see the predictions of Joseph Smith fulfilled, they would then believe he was sent of God, and that this was the Work of God; and many of the Saints were sanguine enough to lend credence to such utterances, and they thought that the people would believe and obey the Gospel at some future time, when the prophecies were being fulfilled. Prophecy had been uttered and published abroad far and wide, and many of the predictions of the servants of God had already been fulfilled, but how had the people received them? Had the nations of the earth profited by them? No; with but few exceptions, they are still growing harder and harder. With the Saints the reverse is the case; they had heard the prophecies and believed them, and had seen the fulfilment of many things uttered by the servants of God through the Spirit of revelation; and in strictly following out the counsels given, they were prospered, although the obstacles in their path, to all human appearance, at many times, have been almost insurmountable. The principle of obedience has to be instilled into the minds of the people. One of the great sins of this, as well as of former generations, is disobedience; and the great exhibitions that have been given by the Lord unto the Latter-day Saints, in their many blessings and deliverances, should stimulate them to be, of all people, the most obedient. Jesus was the most obedient in all things, and he therefore stood so high with his Father that he was chosen to bring

about the great work of human redemption ; said the rebellious and disobedient were not of the seed of Ephraim, for who was the Lord gathering out from the midst of the nations of the earth but the obedient and believing ? The author of rebellion was Satan, that adversary of mankind who rebelled in the councils of heaven, drawing aside with him one-third part of its host ; and when men rebel, or contend for dignity or position, or are disobedient, it is an infallible sign that they are under his influence, and that their course, if they pursue it, will result in misery and downfall. He also spoke of the government of families, showing the necessity of wives being obedient to their husbands, and then the children would be obedient to them. They were not to think that they were degrading themselves by so doing, for they should strive to be subject to their husbands, as the husbands were obedient to the Priesthood over them ; but husbands should not with despotic power rule their wives and families. When President Young said to any of the faithful servants of God that they were called to go on a certain mission, they obeyed without stopping to query or contend about their being called ; and so it was with every faithful Saint in the kingdom of God, both now and anciently. If men could exhibit this spirit to their fellow-servants, how willing should wives be to render obedience to their husbands who stood at their head, and how tractable should children be to the wishes of their parents ! In the case of Isaac, for instance, how obedient he was to his Father ! Abraham said unto him, "Come, let us offer sacrifice unto the Lord upon the mount." When they left the young men, the wood was laid upon Isaac to carry. He must have been large enough to have resisted the wishes of his father had he been so disposed, instead of submitting himself to be bound and laid upon the altar as the sacrifice to be offered. Isaac was obedient unto his father Abraham, even as Abraham was obedient unto God, and through the latter's faithfulness and obedience, the Lord would not hide from him that which he was about to do when he overthrew

the cities of Sodom and Gomorrah, for he knew that he would command his children and his house after him. Again, when Jephthah, through the deliverance of Israel from the oppression of the Ammonites, fulfilled his vow in offering to the Lord the first who came forth from his house to meet him on his return in peace, his only child, his daughter, was the victim of his vow, and her only appeal was, "Father, if thou hast opened thy mouth unto the Lord, do to me according to that which proceeded out of thy mouth," only "let me alone two months that I may go up and down upon the mountains and bewail my virginity," which he did, and "at the end of the two months she returned unto her Father, who did with her according to his vow." He thought that this was a most unwise and rash vow, and only alluded to it to show the obedience manifested, and we might contrast it with the obedience manifested by the children of men in our day. The Gospel, as it was revealed, was producing a change upon the earth, and the day will come when the laws of God will be strictly carried out. A rebellious man could not expect to have an obedient family, for his children would be actuated by the same spirit that influenced him. The truly obedient and faithful Saint was as firm as adamant, and would rather die in the track than give up, however he might be tempted to do wrong, or however much he might have to suffer.

We have been talking about being a great people, but to-morrow, while in the field, shop, or elsewhere, perhaps we should forget what we are. We should try and remember, under all circumstances, that we have taken upon us the name of the Lord, and that he has given us an agency and power to arrange and organize society in such a manner as to suit him and be in perfect agreement with all his laws. Mankind, not being led by the influence of the Holy Spirit, have improperly organized themselves ; but the time will come when society will be very differently arranged. The founders of all societies, and pioneers of every great work, have had to labor arduously and to use all their energy in accomplishing that which they have

accomplished. Many of the Saints and servants of God, in the organization of this Work, have, through the difficulties they have had to overcome, the persecutions they have had to endure, and the heavy responsibility of the work, been brought to a premature grave, and many more will have to lay their bodies down; yet the time will surely come when "one shall not build and another inhabit, or one plant and another eat the fruit thereof," but all will realize those blessings for which they have labored. The work in which we are engaged is a labor worthy of our parentage; for who should be better able to work in the establishment of God's kingdom, in the bringing to pass of all his mighty purposes, and in the banishment of wickedness with its author from off the face of the earth, than God's own children? The earth was destined for a dwelling-place for the children of God; it will be purified, celestialized and appropriately inhabited by a faithful, obedient and worthy people, and who could be more appropriately selected than God's own children? Many wondered why they had not been delivered from Babylon sooner; but none who were faithful would be left behind—all would get away in time. Many have been able to emigrate, at different times, with money given to them, and some of them got away so easily that they were not prepared when they did go; but the most of those who have gone of late, have gone tired of Babylon before they started. Others have been lifted up in their prosperity and have apostatized, and have gone to California and other places. Some of these have seen their folly, however, and have been glad to return to Zion. If there were any who were not yet sick of Babylon, if he were in their

position he would pray the Lord to give him dreams, or some other manifestation, to show him the true condition of the nations and the approaching calamities. He predicted that those who practiced impurity would apostatize sooner or later. We were not to forget that the Spirit of God was the principal thing for us to obtain; exhorted the Saints to pray to the Lord to give them his Spirit, that they might be actuated by it all the time, and be filled with wisdom and intelligence; it would be felt by those with whom they associated. This was the way to feel here, on the Plains, and in Zion, and they would never apostatize. He had spoken of the things of his own experience, and which he verily knew; prayed that they might live according to the laws of God. We should have to obey many principles we knew nothing of now, which would purify and prepare us, before we could go into the presence of God. We should always have joy if we lived in the enjoyment of the Spirit of God, for that would make us feel happy in whatever circumstances we were placed; and concluded by exhorting the brethren in the Branches to visit amongst the Saints as much as possible, teaching and instructing them in the things of God. He would rather that they dispense with one meeting on the Sunday (morning) than neglect this important duty.

The Doxology was then sung, and the Conference was dismissed by Elder Bentley, when the Saints returned to their homes, feeling amply repaid for their journey to Conference, which varied from six to fifty miles, all having spent a pleasant and most profitable time.

Reported by STEPHEN HARE.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 728.)

July 6.—I attended a general Conference of the Church in Britain, in the Carpenter's Hall. Elders H. C. Kimball, P. P. Pratt, W. Woodruff, J. Taylor, W. Richards and Geo. A. Smith, were present. Elder P. P.

Pratt, President; William Clayton, Clerk.

There were represented 41 Branches, comprising 2,513 members, 56 Elders, 126 Priests, 61 Teachers and 13 Deacons. Increase the last three months,

842 members, 22 Elders, 74 Priests, 23 Teachers and 5 Deacons. The Apostles present, and 20 Elders, volunteered to devote their time exclusively to the work of the ministry.

—7.—I attended a general Council of the Church officers in the Council-room of the *Star* office, Manchester, at which the missionaries were assigned their fields of labor. I addressed the meeting at length, upon the duties and calling of the servants of God.

—12.—I preached in the hall in the morning, and brother Woodruff in the evening. We confirmed four. Soon after our Conference brother P. P. Pratt started for America, to bring his family to England, and I took charge of the *Millennial Star*, and edited the same, assisted by brother W. Richards. I was much confined to the office for several months, proof-reading the Hymn Book, conducting and issuing the *Millennial Star*, Hymn Book and Book of Mormon, giving counsel to the Elders throughout the European Mission, preaching, baptizing and confirming.

August 21—I visited the Church at Preston; remained three days, and preached.

—23 (Sunday).—Ten were confirmed in the hall, Manchester, and on Sunday, 30th, twenty were confirmed.

September 5.—I went from Manchester to Liverpool, accompanied by brother W. Richards, and in the evening organized a company of Saints to sail for the land of Zion. Elder Theodore Turley was appointed to preside, with six Counsellors.

—6 (Sunday).—I preached in Liverpool.

—8.—The *North America* sailed with 200 souls. Brother Richards and I accompanied the Saints about fifteen or twenty miles; left them in good spirits, and returned to Manchester on the 10th.

Brother John Benbow, who had furnished two hundred and fifty pounds sterling towards printing the Hymn Book and Book of Mormon, relinquished all claim to said money, except such assistance as his friends, who might wish to emigrate to America the next season, might need, leaving the remainder at the disposal of Wilford Richards, Wilford Woodruff and

myself, who borrowed said monies for the benefit of the Church of Jesus Christ of Latter-day Saints forever; also the avails of the Gadfield Elm Chapel, when sold, which money we paid out in emigrating brethren to Nauvoo.

—16.—Removed to No. 1, Chapman Street.

October 6.—I attended a general Conference held in the Carpenter's Hall, Manchester. Elders H. C. Kimball, O. Pratt, W. Richards, W. Woodruff and Geo. A. Smith, were present. Elder O. Pratt was chosen to preside, and Elder George Walker, clerk. There were represented 3,626 members, 81 Elders, 222 Priests, 74 Teachers and 23 Deacons, showing an increase for the last three months of 1,113 members, 25 Elders, 96 Priests, 15 Teachers and 13 Deacons. A call being made for volunteers to labor in the ministry, 10 High Priests, 13 Elders and 19 Priests gave in their names. A fund was established by the voluntary contributions of the Saints for the support and clothing of laborers in the vineyard, whose circumstances might require it.

—7.—I sat in Council with the Twelve and several other officers. In the evening attended a discussion between Elder Alfred Cordon and Mr. John Berry, who attempted to prove the Book of Mormon false, and baptism by immersion not essential to salvation. Elder Cordon replied, proving the Book of Mormon true, and baptism by immersion a Gospel ordinance and essential to salvation. There were about 1,500 people present.

—8.—Attended Council with the Twelve, when it was voted unanimously that Elder Richards take charge of the *Millennial Star*.

—11 (Sunday).—I preached in the morning in the Carpenter's Hall. Afternoon, Elders Kimball and Woodruff confirmed nine. We administered the sacrament. I preached in the evening to an attentive congregation of about 1,500.

—21.—Went to Preston with brother Kimball. Staid with brother Burrows.

—22.—We held a Council in the evening with the brethren, at brother Joseph Fielding's.

—23.—We visited the Saints in Preston, and instructed them in their duties.

—24.—Visited the Saints in Penwortham, and in the evening we attended Council with the official members of the Church in Preston.

—25 (Sunday).—I preached in the morning, partook of the sacrament in the afternoon, and went to Penwortham in the evening, and held meeting at brother Edward Martin's.

—26.—We went to Preston, and from thence to Longton, and held meetings. The brethren kindly administered to our wants.

—27.—We went to Churchtown and preached.

—28.—We attended a blessing-meeting in the evening; Peter Melling, Patriarch, officiated. Four were baptized.

—29.—Elder Kimball and I went to Southport, accompanied by Elders Peter Melling, James Whitehead, Robert McBride and wife, and sister Alice Highton. The Patriarch blessed us, and prophesied that there were those present who should not sleep in the grave until they should see the Son of Man come in his glory—namely, brother Kimball and myself.

—30.—We went to Liverpool by coach.

—31.—We went to Harden.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 28, 1833.

THE POWER AND PROVIDENCE OF GOD.—FAITH IN HIM NEEDED.

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THE lessons which the Lord Jesus taught to his disciples upon the principles of faith, when he was upon the earth, were entirely new to that generation. They came directly in contact with the worldly wisdom then in vogue, and they struck at the root of all those practices and maxims which were then viewed as the rules by which man should be governed. The nations of the world thought then, as they do now, that "every man fared in this life according to the management of the creature," that "every man prospered according to his genius, and that every man conquered according to his strength;" therefore they were in the habit of bestowing great thought upon what they should eat, what they should drink, and wherewithal they should be clothed, imagining that their prosperity in the acquirement of these material substances depended upon their contrivance and the amount of thought they bestowed upon them. But the Savior instructed his Apostles to abandon such thoughts and such a mode of reasoning. He instructed them to take no thought for their life, what they should eat, or what they should drink, or what they should put on, informing them that the life was more than meat and the body than raiment, and that if the fowls of the air, which neither sow, nor reap, nor yet gather into barns, were fed by their heavenly Father, and if the lilies of the field, which neither toil nor spin, "which to-day is, and to-morrow is cast into the oven," were clothed by their heavenly Father, more beautifully than even Solomon in all his glory was arrayed, so also would they be fed and clothed by

their heavenly Father, *if they would not be of little faith*, for He knew that they had need of all these things. He further instructed them that the sparrows, comparatively worthless as they were, being sold for a very small trifle, were so much cared for by our heavenly Father that not one of them could fall to the ground unforgotten by Him, and that they (the disciples), who were of more value than many sparrows, had no cause to fear for their lives or to bestow too much thought in caring for them, for the very hairs of their head were all numbered. With teachings such as these did He seek to uproot the vain and miserably contracted philosophy of the world, and to establish faith and confidence in the power of God in the stead thereof within them. Nevertheless, the traditions and the unbelief of their age, and its false philosophy, had become so closely interwoven with their nature, (though, without doubt, they were more free from such influences than any other men of their generation,) that it was a difficult labor for them to emancipate themselves therefrom, and to become so full of that faith, which their Master taught unto them, that they could look upon matters in any other light than that in which the rest of the world viewed them. Their disposition to yield to the influences so prevalent around them, and to measure the Work of God and the labors devolving upon them by the rules and feelings common to the world in which they had been reared, and from which he had chosen them to be his disciples, called forth frequent rebukes from him, and led him to call them on various occasions, "Ye of little faith." They did not unlearn their incorrect traditions and emerge into the full enjoyment of perfect faith all at once; for such unbelief and incorrect notions are difficult to uproot; but they struggled on, and we have reason to believe that, by constant faithfulness, they did obtain a great deliverance from the erroneous ideas which they had at one time entertained, and became fully imbued with that glorious and Godlike faith which the Lord revealed unto them.

A want of faith is always the great want of the world in the absence of direct revelation from God. Man, under such circumstances, is disposed to ignore the existence of the Almighty not so much by mere professions as by his belief, his teachings and his works. He does not take into account God's supervision and overruling providence, and he fails to recognize His hand in the various events which take place, and the many changes which are constantly occurring. To the management or mis-management, as the case may be, of the creature all these things are attributed, and the power and the arrangement of the Creator are quietly ignored as though they had no existence. This dreadful scepticism runs through the world, and is found in every strata of society, the rich and the poor, the learned and the unlearned, all partaking of it to a greater or lesser extent. The very air is almost loaded with it, and it is so popular that it crops out in almost every conversation, and exhibits itself in every book which is not written under the influence of the inspiration of the Lord. While in the world, and as the world is at present constituted, it is quite impossible to avoid coming in contact with it. The faith that Jesus taught, when taught now, is sneered at, and declared to be utterly impracticable and altogether unsuited to this "matter-of-fact age." If a man who professes to be a servant of God were to take no more thought now-a-days for his food than the fowls of the air, and no more thought for his clothing than do the lilies of the field, he would be declared by this generation a fool and utterly void of reason and sense. To meet popular views, such a man must make his arrangements

beforehand for his salary ; he must take thought for the morrow, and have a clear understanding where his food and raiment and other necessaries and comforts are coming from, long before they are wanted. If his arrangements are complete and ample, he receives the credit from the world of being a wise and prudent man ; but if not, he is very liable to be despised. God is no more acknowledged now, in the affairs of individual man, than he is in the affairs of nations or governments. The Almighty is supposed to interest himself no more in the individual man's prosperity or adversity, than he is supposed to interest himself in the prosperity or adversity of the nations. Who thinks, now-a-days, in the world, of attributing the prosperity and security of a nation to the providence and blessing of God, instead of to the wise management and judicious measures of statesmen and the good conduct of the people ? or, who thinks of penetrating sufficiently deep beneath the surface to recognize the hand of God in the overthrow and destruction of a nation, instead of the mismanagement of its government ?

The servants of God in these days have the same difficulties to contend with in respect to unbelief, that their brethren had in the days of Jesus. If they were not to struggle with it now as did their predecessors, it would overwhelm them. We do not doubt but that frequently He thinks about us, as he spake to His disciples of old, "O ye of little faith." Everything we see and hear and come in contact with in the world, has such a repressing effect upon our faith ; and, then, there are the traditions which we have inherited and which we have imbibed from the beginning of our earthly existence ! We are weighed down with these things, and if we were to cease to exert ourselves, they would stifle and crush out the life of that faith which has once more found a receptacle in the hearts of men. That faith can never flourish and bloom and bear fruit in the Latter-day Saints, any more than it did in the Former-day Saints, if they do not cultivate and cherish it, and promote its growth by every means in their power, but especially by contending against the unbelief and the traditions which surround, and to some extent influence them. There is too much of a disposition, we notice, among many, both o the Elders and the Saints, to yield themselves up to the sceptical influences which prevail in the world. The Lord is not so visible to them as is man ; His agency and controlling power they cannot see so well as they can man's management ; and they do not seem to realize and acknowledge the providence of the Creator as much as they do the wisdom of the creature. In various matters connected with the Work of God this worldly feeling is apparent. Of course, where this is the case, men are incapable of exercising that faith which Jesus taught unto his Apostles. To enumerate all the instances wherein the failure to exercise this heavenly and exalting faith occurs, even if we could, would exceed the limits of this present article. But we state the fact that, in too many instances, there is too little trustfulness in God and in his power, and too much of the spirit and feelings of the world allowed to prevail—too great a dependence upon "material aid" for the accomplishment of every labor, and too great a disposition, also, to measure everything connected with the Work of God in the same manner in which men destitute of the faith and knowledge of the Gospel would do, and to pronounce it possible or impossible, as it may appear *naturally*; and having stated this, we leave to every Elder and every Saint the labor of making any deductions therefrom that may be applicable to his or her own case. It should always be remembered by us that there is a direct and unceas-

ing antagonism between the faith taught by Jesus when he was on the earth, and again revealed in this our day, and the views and the belief of the world. Light and darkness are not more opposed, either in their appearance or their effects, than are the faith of the one to the practices of the other. As a people, we must emerge from this atmosphere of doubt and unbelief by which we are surrounded. To do this we must struggle. Exertion is absolutely essential. Without it we never can breathe the pure and heavenly air of faith, or break the shackles that prevent us from growing to the standard of Jesus. We must learn to look at things with the eye of faith and from a stand-point as superior and as far removed from that which the world occupies, as Jesus was from the unbelieving Jews by whom he was surrounded. We must learn that "all things are possible to him that believeth," and also to have perfect trust and confidence in our heavenly Father, being filled with faith in His power and His care for us. His providence is continually exercised in our behalf now as much as it was over our brethren in the first century. In those days a humble sparrow could not fall without His notice, a single hair of his disciples' heads could not fall and be forgotten by Him, and the least of the little ones which believed in Him could not be offended or despised with impunity, for it were better for man "that a millstone were hanged about his neck, and that he were drowned in the depth of the sea," than that he should offend one of them. He took cognizance then of the actions of men and all their wants, and overruled circumstances to suit Himself and His purposes, and we may rest assured that He has not lost any of the interest which He then felt in our race, or any of the power which He then exercised in their behalf.

ABSTRACT OF CORRESPONDENCE.

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NORWICH DISTRICT.—Elder W. S. S. Willes writes from Lowestoft, on the 4th inst., and says that in his travels among the Saints comprising his District he has found them in the enjoyment of the Spirit of God and endeavoring to live in the performance of duty. They are striving to keep the commandments of our heavenly Father and look fondly forward to the time of their deliverance from Babylon. The Spirit of God accompanies him in his labors and he desires to do all the good he can and to aid in the establishment of truth and righteousness upon the earth. Priestcraft has such a power and influence, however, over the minds of the people that they fear to investigate the principles of the Gospel lest they be convinced and they then would be turned out of their employment. There is, however, a continuous addition being made to the numbers of the Saints, for some are honest enough to risk all consequences to gain their eternal salvation.

MONMOUTHSHIRE CONFERENCE.—Elder Jonas N. Beck writes from Tredegar on the 10th inst., informing us of his labors in that part of the Mission and of his earnest desires to advance in truth and righteousness and in the things pertaining to his duties in the kingdom of God. He says that his health is good, and he rejoices from day to day in being where he is, endeavoring in humility to upbuild the Church of Christ. It is his resolve to combat against the influence of the Adversary, and to let him have no power, if possible, over his own heart. It is his study to do all he can to magnify his calling and honor

his Priesthood and to act as the servants of God require him. It is his prayer at all times to do good in the Work, and he feels to say, "The kingdom of God or nothing." He says that while he trusts in the Lord for words he is never at a loss, and he has proven his goodness in many ways. The people he labors among, he states, are striving to do right, and they seem more determined than ever to live up to the light they have received.

C O R R E S P O N D E N C E .

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ENGLAND.

SOUTHAMPTON DISTRICT.

Reading, Oct. 12, 1863.

President Cannon.

Dear Brother,—In the perusal of the *Stars* I have been highly gratified to see the correspondence of the young Elders who came over this season as well as that of those who were before here; to witness their cheerfulness and the anxiety they express for the performance of their duties gives me joy and satisfaction. When we were assembled in the Historians' Office, Great Salt Lake City, for the purpose of being set apart for our missions, we were promised that we should pass through war and pestilence and witness famine, devastation, bloodshed and earthquake, yet if we were faithful we should return home in safety, crowned with success, satisfied with our labors, thankful for our experience, and, what is more, we would receive the approbation of our brethren and our God. I then asked myself the question, Is there any one out of this small number that is now before me that will fall by the way and become a dishonor to himself and to the Church and kingdom of God which he represents? Is it probable that they all will keep themselves pure and uncontaminated with the surrounding influences, and return to their homes, when called by those who sent them, thankful for the providences of God made manifest in their behalf, rejoicing in his blessings, satisfied with their labors and clear from the blood of this generation? If it is not probable, which is the individual that is to yield to his passions and descend to the commission of acts that will stigmatize his character in the sight of God and of just men through-

out time and all eternity? Is it I? God forbid, and I suppose that all at the present time would feel to say the same; hence the necessity of our keeping up a front and rear guard, that we may be prepared to defend ourselves against the powers of the Adversary. We are not all constituted alike, therefore we should study our organization and disposition, that we may know at what points we are liable to an attack, thereby preparing ourselves for the contest by placing a double guard at those weak points, which will secure unto us victory. The Devil is a knowing and subtle general, who always attacks the enemy at the weakest spot, and unless we are prepared he will overcome us. My prayers ascend to heaven continually that I may keep myself clean while here, that my tabernacle may be a fit temple for the reception of the Holy Ghost, that when I am permitted to return home I may have the approbation of the Almighty and his servants; then I can meet my friends and associates with a conscience void of offence towards God and all men, and rejoice in the blessings conferred upon those who dwell in the Mountains of Ephraim. There is nothing outside the pale of the Church and kingdom of God worth living for, whether it be kingdoms, thrones, dominions, principalities or powers. They all belong to the Saints of the Most High, for the time is not far hence when the "Kingdoms of this world will become the kingdoms of our God and his Christ" and all will be harmony and peace. It also grasps within its broad folds all light, knowledge, wisdom, intelligence, literature and science, and now is the time for us to learn these things, for they pertain to life and salvation. If we expect to make

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one grand stride and step from a state of ignorance, folly and superstition into the Celestial Kingdom of our Father, where all is light, intelligence and understanding, we will be deceived, for the Work of God is a progressive work, and all that we attain to we must gain by our faithfulness in the pursuit of those principles that will lead us to the end we are seeking. If we are faithful promoters of good works God will bless our efforts and crown our labors with success. By the aid and influence of his Spirit we can advance much faster in the scale of being than we otherwise could. It is our privilege to enjoy this Spirit, for it has been conferred upon us and will not be removed unless we defile our bodies and become contaminated with sin and corruption, thereby making ourselves unfit temples for its reception. It is folly for us to talk about a Millennium or reign of peace, when the lamb and the lion shall lie down together and all will practice principles of equity, justice and virtue, while, at the same time, we are cherishing in our hearts the most bitter feelings towards our brethren, and we would, perhaps, have no scruples in doing them an injury. If we love these great and exalted principles, let us practice them, and by living up to them bring one individual towards this exalted station; this much we can do at least. If we love virtue let us practice it, if we love the truth we must speak it, if we love order and government we should be obedient, if we want to see the kingdom of God roll forth until it fills the whole earth, according to the predictions of the Prophet Daniel, let us put forth our hands and work while the day lasts, that we may answer the object and design of the Creator in our existence, which was, that we might become exalted and enjoy with him glory, honor and eternal life. We have an object in view no less in magnitude than the revolutionizing of the world, that we may prepare it for the coming of the Son of Man, that "He may reign whose right it is to reign." In order to do this, we must emancipate the people from the bonds of priestcraft and superstition which now bind them and place them in the light of truth

by portraying to their minds that we are in possession of superior light and intelligence; that they may see that God dwells in Zion and his Spirit in Zion's sons. Though we are young and inexperienced, let us show to the world that we are old in knowledge, old in light, old in intelligence and old in example. Instead of adding stupidity to ignorance, let us increase in every good work that we may overcome the powers of the Adversary and bring our will into subjection to the will of the Almighty. I can say to one and all, that they have my sincere prayers in their behalf, that they may do an acceptable work while in this land, and qualify themselves for responsible stations in the kingdom of God; that when we return home we may not be ashamed to look the Prophets of God in the face for fear they will read in our countenances our evil deeds. But let us present ourselves to them clear and pure, which is the prayer of your fellow-laborer, in the name of Jesus,

C. M. GILLET.

SCOTLAND.

GLASGOW CONFERENCE.

Oct. 21, 1863.

President Geo. Q. Cannon.

Dear Brother,—In reflecting on the length of time that has transpired since I last wrote to you, I am admonished of the necessity of again letting you hear from me as to how matters are moving along in this Conference, not only with myself but the Saints as well, not forgetting the honest who are searching after the truth. Since my last to you, I have been to Gallowayshire visiting the few Saints who are left in that place. They are the remains of what was once a good Branch, but the isolated condition of the people at present makes it impossible for them to hold meetings for the purpose of being instructed in the principles of eternal life. From the time you meet with one Saint till you have the opportunity of looking on the face of another, you have to travel from nine to thirty miles. The President of the Branch is a faithful young man, a farm-servant, whose avocation, coupled with the distance

he is situated from them, renders it impossible to meet with them very often. However, they are a warm-hearted people, and were truly glad to see me; to them a visit from a servant of God is truly sweet and refreshing. I have sometimes since, in my reflections, thought of the difference of the situation of some of the Saints who have salvation brought to their doors, as it were, but who will not step outside to receive the valued blessing. I anticipate a few of them will leave next emigration, as they are trying all in their power to get away. I was much pleased with my journey, as it enabled me to learn something for my own good as well as to impart some counsel to others.

The Work of the Lord is on the increase in this Conference. On the 12th of Sept. there were eight baptisms in the Daley Branch, with a prospect of more. On the 23rd ult. three were baptized in Glasgow and on the 26th thirteen in other parts of the Glasgow Branch, and more or less in a number of the Branches throughout the Conference. The brethren are united with me in doing their best to live right, thus setting the example that others may be induced to follow. The honest are inquiring after the truth, as attested by their frequent attendance at the meetings and their desire, in many instances, to converse with the Saints, and if this people will live right, throwing away evil, we shall be satisfied in seeing many added to the Church by baptism. Notwithstanding the good feelings of the people, we have a few in this Conference who do not do right, and I suppose we will have to bear with them for a time and try and do them all the good we can. We have been under the painful necessity of cutting off a few from the Church for flagrant violations of the principles of purity, notwithstanding all that has been said and written on the subject. It is high time the Saints of the Most High, whom he has blessed by his Spirit, were laying to heart the importance of those principles of truth, and practicing them in their lives that they may have his Spirit to be with

them to enable them to overcome all evil, thereby escaping the judgments about to be poured out upon transgressors of the laws of chastity and virtue. We are determined to give all such characters a ticket-of-leave to practice their iniquities, if they will continue to do so, but it must be outside of this Conference, for they will not be fellowshipped by its members; and we desire the co-operation of the good and upright that this people may grow and increase in every good gift, thereby preparing ourselves to enjoy every blessing our Father has in store for his obedient children. Elder Isaac Bullock arrived in Glasgow on last Saturday, the 17th, and expressed himself satisfied with things as he has found them so far. We had the Saints from a number of the Branches from the suburbs in Glasgow, and enjoyed a rich treat together. Brother Bullock is recovering from the recent attack he had of rheumatism. He will doubtless inform you of the position of affairs here, so I will say no more of him, only that he desires to be remembered to you in the kindest manner.

We start to-day for a trip through the Conference. We hold a meeting in Greenock to-night, to-morrow night in Paisley, on Friday night in Dalry, and on Sunday in Kilmarnock, if the Lord wills it.

We would feel much pleased to have a visit from you as soon as a little relaxation from your arduous duties and numerous engagements will allow you time; for myself, I desire to do right, and continually pray the Lord to bless me with his spirit to enable me to discharge every duty aright, that I may be privileged to gather up to Zion when I am released to go home, conscious of having secured the blessings of the Lord and his servants by an upright course of conduct.

In conclusion, I pray the Lord to bless you with his Holy Spirit, and to fully qualify you for every duty devolving upon you, which is the prayer of your fellow-laborer in the cause of salvation upon the earth.

WILLIAM GORDON.

A soul conversant with virtue resembles a fountain; for it is clear and gentle, and sweet and communicative, and rich and harmless and innocent.